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The
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MANUAL

—OF—

Magnetic Healing

—BY—

DANIEL W. HULL, M. D., M. H.

The Private Library
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No. 91

MANUAL

—OF—

MAGNETIC HEALING.

Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped.

To which is added an Appendix on

VEGETARIANISM.

—BY—

DANIEL W. HULL, M. D., M. H.

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PREFACE.

I have written this book because it is needed. It is needed by many good benevolent healers, who are practicing Magnetic Treatment in a small way. It is needed by many others who have sufficient Magnetic force, but have never used it. I hope to see many Magnetic Healers before I die. (I am nearly 73), and I should be glad to see it supplant the old allopathic system. It is the last remedy. I mean by that, when everything else fails people come to the Magnetic Healer, and he usually cures what no other system can cure.. I have myself saved hundreds of women from the surgeon's knife, and I suppose most of our healers have done the same. I have had many after the surgeon had left them in a worse condition than the disease they attempted to remove with the knife, come to me for relief. But though we can help them, we never can make them what they were before they went to the operating table. For this reason I should like to have this book in every neighborhood.

THE AUTHOR.

Olympia, Wash., Nov. 21, 1905.

MANUAL OF MAGNETISM.

INTRODUCTORY REMARKS.

Magnetism is one of the natural means of restoration of the human system from an abnormal to a normal condition. I say "one of the natural means," because I do not wish to ignore other of Nature's means, such as Christian Science, Osteopathy, Homeopathy or New Thought, Etc.

To understand the philosophy of magnetism, one should understand the chemicalization of the body, the interrelation of the several parts to each other, and our interrelations with each other. It will be taken for granted that the student has become familiar with anatomy, physiology, and hygiene, and by this last, I mean something higher and better than what goes by that name in our schools. There is coming up a new study of hygiene, along with physical culture, which is now having its special advocates and publications, with which a magnetic healer should become familiar.

Philosophy of Magnetic Healing.

The human system is composed of the various gases contiguous to the earth on which we live and of which we are a part, as Oxygen, Hydrogen,

Carbon, Nitrogen and various other gases related nearly as follows in an average body of 154 lbs.: O. 19 lbs., H. 60.8 lbs., C. 66.5 lbs. N. 8.3, other gases about 9 lbs. When these gases become disproportioned, or out of their normal relations, a diseased condition arises. For it will be observed, that different combinations of these gases will form different ingredients, as starch, sugar, glycerine or wood fibre—not any of which substances would affinitise with the albumoid substance of the human system. To illustrate: A union of nitric acid with glycerine forms a very high explosive, known as nitro-glycerine, and chlorine and nitric acid will form an explosive of such potency that it is exceedingly dangerous to experiment with the smallest possible particle of it. I sometimes think that some people are overcharged with one or the other of these explosives, and, realizing this, I think such people are more unfortunate than blameable. A whiff of sewer gas will dissolve the gases of the body, resulting probably in a long period of sickness, and often death.

Again, our entire nervous systems are much under the influence of our emotional natures. Bad news affects the action of the heart, not that it goes directly to the heart, but it reaches that organ directly through the sympathetic system, and its action becomes weaker, and the blood becomes deoxygenized, torpidity of the liver ensues. Unless a reverse action is produced, the system becomes poisoned with noxious gases.

What is the antidote?

Well, there are several. The first is to relieve the mind from its oppression. This may be done by news of an opposite nature, something that exhilarates the entire system, anything which will bring the blood to the surface and send it bounding through the system; pure air, sunshine, amusing books, travel and beautiful scenery. In fact anything that will hold from the mind pessimistic thoughts and lift it above the matters which enchain it here will assist in reclaiming the persons thus poisoned.

Drugs, also if of the right kind and not administered in too copious doses may and do have the power to change the poisonous gases in some instances. But for the reason that it is difficult to determine the kind of drug for each case and the proportion necessary to a cure, there are as many failures as cures, for which reason other remedies are sought.

Then there are various means of suggestion as practiced by the Christian Scientists, unwittingly, New Thought people, and others who reach the most susceptible, but yet some are left unhealed. The Osteopaths, Chiropracticers, Hydropaths, Homeopaths, Eclectics, etc., all do good work, and their work cannot be ignored; and yet a residue is left for the Magnetic Healer, who, if he is wise, will incorporate all the good in all drugless systems with his treatment. That is to say, that while magnetism will do much that is done by the above other systems, it will not adjust a misplaced bone or reduce a fracture. But the magnetist has ability

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through his organism to change the relation of the gases, if they are wrongly related, and they generally are in chronic cases, strengthen the nervous system, and direct the actions of the blood to the rebuilding of the system and away from congested parts, and to supply the deficiencies, if any, of oxygen, phosphorous, or ozone.

The sympathetic system, as I have hinted, coordinates all the functions of the animal economy —the heart, liver, stomach, bowels, kidneys, and the generative organs. Once it is impaired, every process of life becomes more or less weakened in its action. Its great central nerve is sheathed by the spinal column, from which it sends out branches to every part of the body at each joint of the spine. No healer can ignore this with any hope of success, though the so-called colleges proposing to teach magnetism and hypnotism, seem to have no knowledge of this fundamental necessity in healing. I have had numerous patients come to me with heart-disease, so-called by the various physicians who had treated them, who were not in the least troubled in that organ. Generally they were sufferers from a derangement of the stomach, which weakened the diaphragm so that the lungs were not properly aerated, and as a consequence the heart was not able to send out the purest possible blood. The stomach was weak in its action from the weakness of the nerve which co-ordinated its action, and the heart was also weak in its action from the same cause. I have invariably restored such weak hearts to normal action. If

the student will use his thinking faculties a little in his treatment of patients, he will find that the organs are not so much to blame as the conditions with which they are surrounded. The facts are, that we are most of us compelled to go through the world under a constant high pressure. We sit down to our meals when we should be resting our bodies, and give work to our stomachs, when the nerves are badly depleted, and as a result something in the system like the accumulated business on our farms is left undone, and then the whole system goes wrong, and we snatch up the organ nearest the apparent mischief and arraign it as a guilty culprit. But I must leave this theme though the temptation is great to pursue it much farther.

NOTE.—Whenever I use the word "his" or "him" in these lessons, I include both sexes. It is to be regretted that there is no pronoun for the common gender in our English language.

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LESSONS IN MAGNETISM.

LESSON I.

QUALIFICATIONS.

The sole object of the healer should be to relieve the afflicted, and incidentally, to procure a livelihood. The man or woman who heals only for the purpose of extorting money from the distressed, has no right to any consideration as a healer. The doctor or healer who will "hold up" an invalid for an inordinate fee, just because he has found him in a desperate condition, is worse than a ghoul, for a ghoul robs only the dead, while he robs the living of a means of a livelihood. Of course, it will be expected that the healer shall receive compensation sufficient, without distressing the needy, for a livelihood and have something to lay by for possible accidents and inevitable old age. But his duty is to heal all who are suffering, even though some of his patients may never be able to pay for the treatments. There will be patients too, who will insist that the healer should warrant a cure, giving as a reason, that they have already paid out hundreds of dollars, but the healer is under no obligation to atone for the shortcomings of other doctors, or

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the mistakes of prospective patients. If you are going to heal, you should require that your patient should be completely negative to you, but in a bargain that is binding all on your side, while the other is an unconcerned party, you have reversed the conditions, and even if you should succeed in healing them, very few of them will admit it. The best way is to tell such people that if they are poor and can't pay, you will treat them gratis, but that you will not become the only responsible party.

By nature the healer should be a philanthropist, as the more sympathy he has for the suffering and the more love he has for humanity, the stronger will be his magnetic power. All our best healers have been persons with altruistic principles, and those of them who have gone to the world of spirits, have generally died poor. A misanthropist, a fault-finder, a human hyena, a cold, selfish person is not qualified to become a healer.

Neither should the healer have a hasty temper, or be easily angered. No person with hatred in his heart, is competent to enter a sick room, or have an invalid to approach him; for the reason that anger or hatred always poisons the blood and weakens the magnetic powers. Nor should he approach a sick bedside with any other but the purest and most altruistic motives.

Again, the healer owes it to his patients that his person should be clean, both within and without. The man who chews or smokes tobacco, drinks spirituous liquors, or is careless as to his diet, is

not in a fit condition to lay hands upon finely organized and sensitive persons. An invalid disgusted, is an invalid lost, so far as the abilities of such a careless healer is concerned. The clothes should be neat, clean and tidy, but not gaudy, and the language always respectful and moderate and the voice low and gentle. Let your patients do your boasting, and be moderate and conservative in any statement of your abilities.

LESSON II.

CONCENTRATION.

The first efforts of the student of magnetism should be concentration. In the concentration of the mind, what is called the subconsciousness, more properly, the inner mind, or soul mind, a force within us which directs our energies, will direct the nervous energies to the accomplishment of our effort. Each individual carries about him an atmosphere much as our earth does, except it seems more subtle. It impresses itself upon us as we come into each other's presence, and is seen by clairvoyants, extending nine feet on every side of the person, and we know it extends widely beyond the limits of clairvoyant perception. This aura as it is called, on account of its brightness, also at-:aches itself to every object carried about the per-on, and becomes tangible to the psychometrist, iving off the characteristics of the person. It is mparted to the footsteps of the animal or person,

and animals with sensitive noses are enabled to track the animal or party till it comes to where they are. Nearly all have this perception in a crude way, but have not the ability to analyze it.

There is also in nature, a finer atmosphere than that which comes within our perceptions, which is eliminated from the coarser atmosphere in our systems, so that we are not alike in the quality of our persons, some persons being coarser and others finer than the general average. And it will be observed, that the quality of mind corresponds to the texture of the physical body. One quality of this personal atmosphere we term magnetism, and if we train our faculties by concentration of effort, we shall be able to direct the forces within us so as to expel the poisonous elements within the patient, or at least, we may neutralize them by combining with them elements from our own system, thus forming a new compound. So marked is this, that in case of arthritic rheumatism there has become attached to my hands a slippy material, which at first I used to think was caused by some of the unctions with which people suffering from that disease are accustomed to apply, till I learned in several cases that no liniments had been used. I had also noticed that the water in which I bathed my hands, did not become oily. It appeared to me more like the powder called "gold dust" than anything else, but it never impregnated the water, being probably too attenuated to unite except with the more ethereal elements of water.

In approaching a sick-bed, then, with your ener-

gies concentrated on the thought that the patient must recover, the healer will, by that energy, concentrate his forces in that direction, and when the hand is correctly laid upon the part of the system where the energy is most needed, the force thus passed to the system of the patient, through the hand, forces sometimes a neutralization of the disease, sometimes an expulsion, and sometimes it is brought out by the attraction of the hand, and all of these different ways of ridding the system of disease may be exercised by the same healer.

HOW TO DEVELOP YOUR HEALING POWERS.

The student of Magnetism may know of afflicted friends and neighbors, upon whom he may throw his thoughts. Think of their diseases, of the causes, of the seat where it commences, and then throw the mind upon them for some minutes, say five, ten or more—concentrate as long as you can, and even, if permitted to visit the invalid, unless the patient is too sensitive for the presence of friends, your treatment can do no harm. And if you are learning to heal for the purpose of becoming beneficial to the afflicted rather than to get their money, if you are altruistic as a magnetic healer should be, your presence will not be offensive to the most susceptible.

Throw the energy of your being with your effort, holding the breath as in other intense efforts.

Reach forth your hand and exercise your will, that a strong current shall pass down your arm, which when in contact with a patient, would also pass out at your hand.

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Keep up this practice in the silence till you find you have perfect control of the forces within you.

NOTE.—I am giving these lessons in a mechanical way so that those who are not sensitive to finer influences, may be benefitted. Born healers do not need them, nor is it necessary they should strictly confine themselves to the methods I give in these lessons, though it will greatly assist their inspirations to study them very carefully.

LESSON III.

LOCATION OF DISEASE.

One of the most essential necessities in healing is the location, not of the symptoms but of the lesion, the real affection, the part that is really afflicted, instead of that part that appears to be afflicted. Some regular physicians act upon the principle of giving the disease a name, and then fire drugs into the system at the name, of which, any disease of that name is supposed to have a horror. Anciently diseases were supposed to be obsessions of malefic spirits, and such drugs were administered as were supposed capable of exorcising the spirits. Hence, the administration of drugs was called sorcery (Greek—pharmakoi, from which our word pharmacy) and was denounced along with witchcraft, and necromancy. Within the last two or three centuries our healing has passed out of this stage, but our physicians adhere to some of the old customs without knowing why, and giving

the disease a name which may be "spelled" with a certain drug is yet thought to be sufficient. But if the physician is mistaken in the name he gives the disease, it is possible that the disease may not feel under obligations to obey the summons of the drug sent after it.

Symptoms are not infallible locaters of disease. A headache may result from a foul stomach. Yet the headache may be temporarily removed by treatment of the head, if the blood is properly drawn away to other parts of the system. But the cause of the headache remains, and it may return. The indications would seem to be the stomach should be treated, and yet the stomach itself may be the victim of an overworked nervous system, or at least an enfeebled nervous system. In the treatment of the stomach, nature may wisely direct some of the energy to the solar plexus, but the greatest need is with the sympathetic system. Hence treatment is indicated by the laying on of hands over the spine from the second to the fifth vertebra, partially covered by the shoulder blades, and from that passes should be made downward to the floating ribs and around to the stomach, and over the stomach.

Again I have had numerous cases of supposed heart disease which again was only a weakness of the stomach, having its origin in the sympathetic system. The heart was not in the least affected, only as the suggestion weakened its action. But a weakness of the sympathetic nerve will often result in a weak heart action. For this nerve co-ordi-

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nates the actions of all the vital organs of the human system.

In this connection I wish to make another suggestion which I think is as legitimate here as elsewhere, and I may not think of it when giving instructions on the mode of treatment. It is this: As the nerves have control over heart action, so also have they over the circulatory system, and there is not a blood vessel or artery in the system which is not accompanied by a nerve, and a nerve too, which has perfect control over the circulation of the particular vessels it guards. Hence, if there is a congestion in any part of the system it may be removed by directing the nervous forces away from that part, to some other part of the body. In hypnotization, we may even arrest the flow of blood, and on two occasions I have stifled the sensitives of the nerves where the dentist was digging around an ulcerated tooth so that the pain was not felt, and this without even hypnotising the patient.

LESSON IV.

PSYCHOMETRY.

Psychometry is akin to clairvoyance, and the two so interlap in some instances that it is difficult to tell where the one leaves off and the other begins. Psychometry is a sense of feeling what one cannot see, that element in some of our wives and sisters that determines she does not like so-and-so, for

no other reason than she feels that he is not the right kind of a man or that she is not the right kind of a woman. Thus the psychometrist may feel another's disease. Sometimes the pains are apparent, either muffled or poignant, at other times there is a mental picture. In fact, there are so many phases to psychometry, that it will some day be necessary to classify it in its various manifestations. Not all students will be competent to avail themselves of this valuable adjunct to healing. Yet it is so valuable that those who can, should develop it.

Should any student find himself incompetent to psychometrise disease, he should not allow such a matter to discourage him. His treatments are likely to become more automatic and less artificial if he is a psychometrist. That is, he can approach a patient and treat him without knowing in advance what the ailment is, his hand going apparently of its own accord, directly to the place required. In the location of disease psychometry is so valuable, that in lessons I have given occasionally, I have given more time to it than all the other lessons. In fact, I never have given a lesson that sometime during the meeting I did not drill my scholars on this important gift. As many healers may have splendid gifts as healers, and yet be deficient in this one matter, I should advise where possible, the association with him, of some psychometer or clairvoyant.

Again, every person is more or less magnetic; but all are not alike gifted as to imparting their

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magnetism. Each one will find himself more successful in some classes of diseases than he is in others. He may be able to effect cures in all, yet there are diseases in which his proficiency is infallible, and others may have gifts so differing from his, that they make instant cures where he requires a long time, and may be far inferior to him in his specialties. And again, there are many who cannot heal without taking great risks on themselves, being susceptible to every kind of disease they come in contact with. The patient gets well simply by a transferrence of the disease, for which reason, all healers should bathe their hands frequently and persistently while treating. The water may be either cold or hot, but under no circumstances should soap be used, unless the hands have become fouled otherwise than by the absorption of disease. If soap is used, the water should be changed before the next bathing.

Every person is more or less psychometric, but many are not aware of it, nor able to analyze it. These psychometric gifts too, vary in different individuals. There are the phases of character reading, biographical delineations, diagnosis of diseases, etc., and while some have one phase, others another, and some others have all. It will thus be seen that there is encouragement for all to attempt a development of this phase of their anticipated humanitarian work. At least, there is nothing to be lost, and though it may not be in that particular line, something will be gained.

The suggestions of the last lesson will here come

into practice. One must go into the silence, again, withdraw all thoughts of the day, or cease to think, and retire within one's self. Stop thinking? Yes; that is hard to do. If you can't do that, concentrate your thought upon a single object—"beauty" to illustrate, or "heaven," or "perfection," anything not too prolific of thought. To do this, one must withhold as much as possible, the breath. He must put himself in the attitude of a listener, who is expecting to hear something without the least suspicion as to what it is. We call this a *negative* condition. Probably the words *receptive* condition would be better. The best time for these experiments is in the twilight, after all the cares of the day are laid by, if by that time one is not too much fatigued.

Another good plan, and you might add this to the above, is to pin a small flower, bright picture, or any small object high upon the wall, and sit in front of it so that you would be required to elevate your eyes, look at it steadily till your eyes tire and insist on closing. Keep the mind on the object, and the head in the same position after the eyes are closed, having within your mind, at the same time, a suggestion that the seance is to only last half or three-quarters of an hour, and that if you lose consciousness or drop into a sleep it will terminate at the appointed time.

In all this practice there is to be no direction of effort. You are only sensitizing the soul faculties. You next commence the study of relations. A letter comes to you. Without reading it, you hold it

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within your hands as if waiting for the writer to speak audibly to you. If you get but feeble or no impressions, put it to the forehead, noting only the impressions you get. Or you may take a picture out of the album, and proceed as with the letter. And when opportunity offers, you may place your mind upon some person in your presence. You might go to church for that purpose. The minister won't know but you are listening to his sermon, and it will do you infinitely more good. You study to see if you can sense the diseases of various persons you thus come in contact with. You project the mind as if you expected to see the ailment, or sense it in some way, commencing at the head and proceeding down the body, noting every impression or image that comes to you.

To do all this may require patience, and whether you succeed in developing your psychometric powers or not, it will be worth all it costs you in the development of some hidden force in yourself. With the development of this faculty, you will not be tied to the letter of these lessons, for there will come to you an inspiration for each individual case, and you will use it automatically almost. At the same time one cannot know too much, no matter how gifted he is. Inspiration can assist you in what you already know, much better than it can teach you and then assist you.

LESSON V.

MASSAGE.

Magnetic healers should never become bigots, rejecting all remedies but the manipulation of the bodies of patients with his hands. We are prone to do that. We find ourselves so successful that we are disposed to reject everything but our own methods. To illustrate: One of the best laxatives in drug medication is lobelia inflata. Fifteen drops of the tincture in four ounces of water, given every fifteen minutes in thirty drop doses, would save the use of instruments in childbirth, and often with it two lives. It is also valuable in cases of congestion of the lungs, yet there are regular physicians who, under no circumstances, would administer or allow it administered to their patients, all because some fifty years ago they had a quarrel with Botanic physicians. The Christian Scientists are so prejudiced in their particular method of healing that they would almost question the orthodoxy of a man who would cut the rope, instead of attempting to pray down a man who was found hanging.

Like all other hand treatments, massage is a part of magnetic healing, and the force can as well be engendered while treating this way as while in making passes or by the laying on of the hands. In constipation, for illustration, the colon should be vigorously massaged, commencing at bowel at the sygmoid flexus in the lower abdomen following the horizontal to the vertical section; thence up

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to the transverse section just beneath the stomach; thence across the body to the downward section and then down it to the entrance of the small bowel. At least three to five minutes should be consumed in each such exercise, but the passes afterwards should be made in a contrary direction. Most of the diseases arising in constipation originate with this organ, but even then it may result from improper food or food taken at improper times or overeating. Somewhere on the line between the stomach and this organ, fomentation sets in, probably before the food leaves the stomach, and by the time it reaches this organ it is a decaying mass, and the organ becomes inactive when it is forced upon it, and the peristatic action is paralyzed.

Massage is also good for the liver, which is sure to become diseased when it undertakes to depurate the septic conditions forced upon it by the decaying mass within the colon and bowels. It is difficult to massage any but the lower part of the liver, as the other is sheathed by the ribs, but I have found that manipulation of the muscles surrounding the ribs on the right side have strengthened the liver in its action. Massaged in the region and about the gall bladder has a tendency to warm up and thin the gall fluid and bring it into healthy action; better, much better than all the drugs in christendom.

Massage is useful to the muscular system. The muscles on each side of the spine from the head to the lumbar regions all may be strengthened by it.

The muscles in the back of the neck with the occipital nerves (the connection of the head with the neck) will often relieve severe headaches, diseases of the eyes, ears and nose, but in inflamed conditions one must not neglect to draw the circulation downwards by longitudinal passes, both along the spine and front of the body.

Massage along the spine of the neck from the junction with the spinal column to the entrance to the skull with magnetic treatment for the throat and head diseases of all kinds and for chorea (St. Vitus Dance) continual treatment along the spine to the lower ribs, and I am of the opinion it would be good in epilepsy.

LESSON VI.

CONDITIONS.

Not all persons can treat magnetically, even though they are fitted by nature to relieve the afflicted, and all should exercise caution for reasons which will soon appear, even though physically able to withstand the exercise.

Magnetic treatments are more or less exhausting to all who are capable of imparting health and vigor. Some patients are harder on the healer than others. In some treatments I have been so completely exhausted that I was unfit for any other duties for several hours afterward. I recall one treatment I gave in which for a time I could scarcely speak except in a very hoarse, low voice.

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The patient was not usually a person who exhausted a healer, but on this particular occasion, she had been unusually worried by children till she was in a violent state of hysteria, and her entire nervous system was badly wrecked. It required fully two hours to restore her to a state of equilibrium, so that she could get some sleep. The drain on a healer in such cases, and in all cases, comes mostly from the vital organs, and it was because I gave off so much vitality, that I became hoarse, but by the inhalation of oxygen and ozone I soon recovered. But this recuperative power is not the gift of all, and those who find themselves deficient in this matter, will do well to guard themselves in their operations.

Many persons, too, take upon themselves some of the diseased conditions of the patient, from which they seem unable to extricate themselves. We had many healers about thirty-five years ago, who so much weakened themselves by treatments, that they survived but a few years. At the same time I was always compelled to halt in my movements during the time I had a rheumatic patient in charge. I experience no such annoyance now, but in most cases of disorders of the stomach, I am forced to eructate or belch off the gas I receive from my patient, but this only during the treatment. How we healers who have survived, have overcome this transition of diseases to ourselves, I am unable to explain, unless it is because we are more positive to the conditions of disease than we were.

It will be noted from the above remarks that magnetism operates in several different ways. (1.) In the transmission of vital force to the nervous system of the patient. (2.) The transmission of elements to the organism of the patient for the dissolution of poisonous gases. (3.) The withdrawal of the diseased condition from the patient.

There are two means of avoiding unpleasant conditions from healing, both of which are required. One is by jerking it off from the finger ends, the other is by persistent bathing of the hands. The first must be done after each pass of the hands over the diseased part, but cannot be done when the hands are laid upon the patient till after they have either become equalized with the condition of the patient or the diseased condition is withdrawn, and then usually the fingers become too heavy and inflexible to expel the condition and accomplish the purpose, and the bath must be applied.

In "throwing off," after the passes as this manipulation is called, the fingers must be entirely relaxed, so that each one will shake independent of the other fingers. The hand is thrown out from the body, and with a quick jerk, it is stopped, leaving the condition to continue the tangent after the hand stops, as one would use their hand in throwing a stone. Some amateur healers imitate the percussive or snapping sound heard when a diseased condition is thrown off, by snapping their thumb and finger together, as if the sound thus made was a necessary part of the healing. They thus render their hands rigid, defeating the very

object they attempt to attain. It is not necessary that any report should occur with the throwing off, and most likely it occurs from the fingers striking together. Of this I am uncertain; I know that there is a sharper sound when I treat the feet than for any other part of the body, which would seem to indicate that the report comes from some other cause.

The water for bathing the hands may be either warm or cold. I once thought that coolness was a necessary condition, but being obliged in cold weather to avoid shocking the skin of the patient with cold hands, I used warm water with equally as good results. You should remember that you do not bathe hands for the removal of extraneous matter, but to change the condition received in the treatment. Soap or any other ingredient would be a hindrance in bathing the hands. It seems to me that water holds the same relation to a disease charged hand that the hand does to the diseased part of the patient. One theory I have heard advanced was that the electric condition of the water combined with the magnetism in the hand. If that were true, the hand would become demagnetized when it comes in contact with water and thus its efficiency destroyed. The water does not appear to become contaminated with the poison from the patient, and perhaps it is immediately absorbed by the ether, but I would not think the water suitable for any one besides the healer to wash hands in.

LESSON VII.

LAYING ON OF HANDS AND PASSES OF THE HANDS.

There have been teachers, who have taken the matter up as a graft, rather than for any particular sympathy they had with the sufferings of the afflicted, who on account of a personal interest they appear to have in the solicited student of whom they know nothing only his name and address, have reduced the price of a $30 course to only $5. Some of them in their lessons, instruct the healer to rub his hands together before commencing treatment in order, it is claimed, that he may generate magnetism. It seems to me that such preparation would generate electricity, but not magnetism, that is inspired or developed from within. It is a life force, and as different from electrical force as water and air differ from each other. Magnetism is attractive and electricity is repulsive. Magnetism is that which causes the mother to pat the babe between its little shoulders where the center of the ganglionic system is located. The mother does not know just why she does so, except that she loves it, but that patting on the back is in answer to a demand, a prayer within the nature of the infant for this magnetism. She never thinks of rubbing her hands together to generate that magnetism. So it is with the natural healer, he feels himself surcharged with magnetism when in the presence of an invalid, and sometimes that force is so immanent, that it seems all should feel

it. The elements from which this fluid develops within us are so potent and all-pervading that we seem immersed in it. It flows around and through us and presses us within and without.

Magnetic treatment consists mainly in the application of the hands to the diseased part, or parts. That the student may see the modus operandi, I will here give my usual method of proceedure. Let me say, however, that I am what may be denominated automatic in my treatments. That is, I take no thought as to how I shall treat, and that really my hands seem to act independent of any volition of my own, unless it is an inner sense, to which I am not outwardly cognizant. It is to be hoped that the student will develop within himself the same powers, and no doubt he will, in time. I am giving my method as a guide to the new beginner.

I approach the bed on the right side of the patient, so that in the treatment, my right hand shall be uppermost, it being the positive hand and the strongest magnet. I usually commence with the head, making passes down over the face with the right hand passing over the left side of the face, and the left hand over the right side, passing them down to the neck, so that the fingers shall touch at the vertebra of the neck. This I do several times. Then, unless the disease is facial, I proceed to the seat of the disease. If the patient has fever, I draw it off by making longitudinal passes, commencing at the head, drawing my hands down toward the stomach and throwing off from my

fingers, then from the stomach towards the feet as at first, and finally from where I had left off the second time to the feet. This may be done with the hand at first laying flat on the patient, and after several manipulations with the fingers, barely touching the patient or perhaps an inch or so from the patient, this I continue till the fever is reduced, which generally requires but a short time.

More than likely if the patient has fever, there is some trouble also with the stomach, and this may lead to liver trouble. In case of stomach trouble you will always find a weakened condition of the great nerve that co-ordinates the action of the stomach and other functions of the system, called the sympathetic nerve. The first thing I then do, is to put one hand on each side under the shoulders till the fingers nearly touch at the junction of the neck. My hands immediately become attached to that part of the body, nor will they kindly submit to be withdrawn, until either an equilibrium is established between my hands and that part of the body or they have filled their mission in feeding the hungry nerves. But assuming the hands of the student do not become thus attached, he should not withdraw his hands for about five or ten minutes, and then only to bathe them, after which they should be again applied. This may be done several times. I proceed till my hands, instead of adhering, commence to make voluntary passes. In making passes the hands should be drawn down the spine and around and partially over the floating ribs, the right hand to the stom-

ach and along the stomach to the pylorus. (where the stomach attaches to the bowel) where it should meet the left hand which has been drawn over the gall bladder, and here the hands are withdrawn, and the conditions thrown off. These passes should be repeated again and again, perhaps a dozen or twenty times, and if the liver is at fault it should be fully treated in the same way. In making passes over the liver I use both hands.

We have now reached the stomach which requires similar treatment. The right hand should be laid over the stomach, well over the diaphragm, while the left, as a negative, may be laid either under the back or over the liver partially under the right side, or higher over the gall bladder, as the healer may judge best. After this treatment, passes should be made using both hands, the right over the stomach and the left back over the liver, meeting at the pylorus, and thus down to the center of the abdomen. The hands should be raised till only the fingers touch after several passes of the hands.

Where there is constipation the abdomen should be treated in the same way, after massage as described in lesson V.

In cases of female troubles every function of the system is disturbed, so that all that I have here given is appropriate. As the pelvis has been reached, it will be necessary to lay one hand down near the pubic bone and the other under the lower part of the back next the hips, and proceed as in the foregoing directions. There is no case of

female trouble so desperate that it may not be healed in this way. There is but rarely any necessity for surgical operation, as I have proven time and again.

Always be careful to make your passes downward or the direction of the nerves. Never rub forward and back. If there is a lame arm apply the hand or fingers above the lameness and pull downward. In fact you pursue the same method you would in carressing a cat or currying a horse. We are often called "rubbing doctors." We are not, we only follow the magnetic currents which pass but one way through the human system.

LESSON VIII.

LAYING ON OF THE HANDS AND PASSES.

I took up so much space in the last lesson, that I felt I should stop at it, but now, I think, I had best give the mode of treatment of a few other diseases. I will commence with heart disease. My students will meet with numerous cases of this disease, so-called by every physician that the patient has approached, but my advice is not to take any person's word for it. There is not one case in ten where that organ is accused that it is delinquent. There are many cases where the heart is weak in its action, but this is occasioned by the weakness of the nerve which co-ordinates its action, so it is not at all organic. Sometimes a weak stomach creates an apparent heart trouble, and

the heart is treated to enable it to assist the stomach.

Proceed to treat it as in other cases, commencing behind the shoulders and around the stomach. If there is pain, or heavy pulsations they are not in the heart but just over it, and they are usually occasioned by gases which have been driven there from the stomach. After treating down the stomach, the hand should be laid above the heart, or better, lay the left hand over the heart and the right one on the side under the arm, after which make the usual passes, one with the left hand down from the heart to the stomach and the right under the arm around to the stomach, and from the stomach lift the hands at the pylorus and free the hands as before described. This treatment will be useful in any case of weak heart action. Should the heart be really affected I should have more confidence in hypnotic treatment, to be explained in another lesson, than in any other.

KIDNEY TROUBLE. Here again we have a much abused organ, not in the way some organs are abused, but it is badly slandered. Our papers are full of advertisements of kidney remedies, when the real trouble is not in the kidneys *per se*, but in some other organ. To illustrate, the liver, skin and lungs fail in the depuration of the system and the work is thrown on the kidneys. But there is a limit in the capacity of all things and there is in the capacity of the kidneys. It cannot in addition to its legitimate functions, perform the office of all the other organs. To illustrate, a man came

to me claiming he had diabetes, so pronounced by physicians, but it presented itself to me as atrophy of the liver, in consequence of which the stomach was inactive and his food passed into the bowels undigested. Now if the stomach would do its duty it would acidulate the food and it would not pass into the system as a superabundance of sugar and starch to be depurated by the kidneys. I only treated him a few times and gave him to understand that it was doubtful about the restoration of the liver, and he went to another doctor. The trouble with this man was that he had lived constantly at a high pressure for a great many years, laboring incessantly and keeping up with stimulants till the liver had ceased to act and shrunk itself into a hardened mass.

Another complaint made against the kidneys is that they do not carry the uric acid out of the system. Well, the normal condition enables it to convert about four grains of uric acid into urea and pass it from the system, but we insist on eating flesh for which nature never designed us, and in every pound of meat there are fourteen grains of uric acid, so that if we eat one-fourth pound of meat in a day, we have twice the amount of uric acid in our system that nature intended the kidneys should eliminate. This is thrown on the system and impinges on the nerves, creating not only rheumatism and neuralgia, as is popularly claimed, but various other diseases. Hence it is a cruelty to those organs to require them to go beyond their ability. That the kidneys are weak, I

will not dispute. What else could we expect under the circumstances, but there are other parts of the body which should be treated first.

In the treatment of these organs, proceed as before described. A warm, magnetic hand will do much for them. Plenty of water drank a little at a time is also good, as it flushes the kidneys. I have noticed that those people who attend medical springs drink a great deal of water, and I often wonder if the same results could not be had if they had remained home and drank as freely of pure water. But I pass to the troubles proceeding as it is thought from the kidneys.

The first is lumbago. There is no other treatment for this trouble or any rheumatic trouble than magnetism. I usually put my right hand over the diseased part and with my left hand for a negative, hold the patient's hand (either hand) and proceed as described in other cases till the pain is relieved. One treatment, unless the case is very severe, is generally sufficient. After I have delivered a lecture I frequently call for people suffering from pain to come forward and be healed, and I usually find back troubles are the most numerous. It seldom requires but a few seconds to each case, till I exhaust, but I think I can do better in the presence of an audience than otherwise.

In the treatment of rheumatic affections, I proceed as already explained, commencing, however, for sciatica with the small of the back. In every treatment the disease must be drawn toward the feet.

LESSON IX.

SUGGESTION.

Suggestion has much to do in all methods of healing. A great part, if not all of Christian Science healing is a response to health suggestions. But it is much easier to produce sickness by suggestion than it is to produce health. You are nearly sure to do what you fear you will do. The fear of any contagious disease kills more than the disease does. Doctors induce small-pox by vaccination. This is proven from the fact that very few die with small-pox where there is no vaccination, while a great many more die of the contagion where they vaccinate against it. A person walking on a narrow plank next the earth has no fear of falling, but if it is placed up a distance from the earth, so that he fears falling he is nearly sure to do just what he fears he will do. He falls because he expects to do so. I know a man in perfect health, who applied for an examination for life insurance. The doctor told him that he had a very weak heart and that he might die at any time, but he might, with care, live quite a number of years. With this fright upon his mind, he went to another physician, and of course, his heart had been weakened by the sentence of the first doctor (for it was really a sentence). I saw him a few days after, and he was scarcely able to sit up all day on account of the weakness of his heart. I at once discovered that the doctors had been mistaken and

told him he had no more heart trouble than I had. There was a little weakness of the stomach which affected the pneumogastric nerve, and that in a very few days I would have him perfectly well. In four days he was completely healed of all trouble, and since that time he has had a medical examination by another physician and got his coveted insurance. Yet I really believe that if I had not happened around just as I did the physicians would have talked him into his grave within one year. They were not to blame, for they did not know any better.

Pessimistic patients are the most difficult to heal. If a person is always talking of his sickness, if he tells you each day you see him that he is no better after your treatment; that he has no hope that he will ever recover, you might just as well drop his case, because you will be utterly unable to heal against such odds. The man who feeds his disease as you try to remove it is doomed. I once had a case of female trouble, and I expected to cure it, because I always had cured such cases; but she maintained that she was incurable, and insisted the whole time that she was "not a bit better," and she is an invalid today, and perhaps always will be unless some one can relieve her of that vicious thought. I do not expect all to have entire confidence that they will recover. I have treated many who had little hopes that they should ever recover, but their faith grew with the progress of the treatment and they did recover.

The first duty of a healer should be to get the pa-

tient to forget his sickness—get away from all thoughts that he is a hopeless invalid, persuade him to cease talking about it, build up his ideas on what he is anticipating in the near future. The Christian Scientists are right in theory, but render themselves absurd in overdoing their work. It is useless to tell a person he is not sick when the whole system is racked with pain. Then should he assent to your theory he will know within himself that it is not true. First relieve him from his pain and then attract his mind away from the suffering he had been enduring.

It is also a mistake to suppose that all diseases are curable by suggestion. I have treated and cured many patients who have experimented with all these various suggestion forms of cure, and then, also, some people are not responsive to suggestion. When a man is drowning the proper thing is to first get him out of the water, and also get the water out of him. Do the thing that is required, and throw in your suggestions as counter influences against the natural suggestions of the disease itself.

LESSON X.

HYPNOTISM.

I seldom use hypnotism in my treatments. Indeed, I am not a good hypnotist, and I am unable to bring hypnotism down to the show point, but I know it is valuable as a therapeutic agent. In-

deed there are cases in which there is no other remedy. There are other cases which might be cured in the ordinary magnetic method, but which are more quickly remedied by hypnotism. I call to mind two or three cases out of a number in which I could not have affected so much in less than a week's treatment daily under the ordinary magnetic method. One was of a young married woman suffering from morning sickness, about six or seven months before her anticipated confinement. I hypnotized her once only, at which time I made suggestions concerning her morning sickness that she would not feel any more symptoms of them, and that her health during pregnancy was going to be good, that she would have little pain and no trouble at childbirth, and then concerning the health and also the general disposition of the child. Every part of the suggestion was carried out, and she is blessed with a healthy, agreeable child.

A newsboy who brought me a paper each evening, became interested in me and asked me if I could cure him of bed-wetting. I hypnotised him and suggested with reference to his dreams that they would lead him to think he must wake up and get up. He had no more trouble after.

I have wanted an opportunity to attempt a cure of the drink habit, but have never had one, and I have little doubt that if I should succeed in getting a victim of this disease, and it is a disease of the most pitiable kind, that provided I succeeded in getting him thoroughly hypnotized, that I should

break him of drinking. I should, of course, suggest nausea, and disgust, then when he took up a glass it would appear to be blood instead of liquor, and that it really would be the blood of his family, his wife and little ones. I once broke a man of drinking by magnetic treatment, but he relapsed at the end of four months. I gave him only three treatments and insisted on giving him more, but he thought that was sufficient. He had taken the Keeley cure, but he was a politician, and when in a crowd of his friends, would fall in with their ways just to please them.

In cases of severe pain hypnotism furnishes the most immediate relief. One case I have most distinctly in mind. It was a young lady, newly married, suffering from what I will term hepatitus, the lesion being in the lower part of the liver. It was on a Friday night and she had been suffering since the Tuesday before in the most excruciating agony. She had tried several physicians and of course all had failed. When I reached her, I found her drawn together to that side so that I could not approach very closely to the trouble. Knowing that they knew nothing of hypnotism, I took advantage of an opportunity while the husband was engaged in conversation with others, and put her to sleep by suggesting that she was exhausted and needed rest. I then made suggestions that she must sleep till morning and have a good rest, and she would awaken refreshed and well. By this time the husband discovered what I was doing, and became uneasy, but it was too late to interfere with my

treatment. In this instance it was better to do the work first and explain the case afterward. It is unnecessary to state that from that time on, both husband and wife thought there was nothing like hypnotism.

All people are not entirely susceptible to hypnotism. Indeed, there are some who could not be hypnotised at all, no difference what some hypnotisers say to the contrary, and many there are, who may be hypnotised so as to be in a perfectly restful condition, and susceptible to suggestions, but they do not become oblivious to the noises and talk about them. I made a subject rigid once so that his mother, lifting at the feet and I at the head, raised him clear of the lounge without bending his body, yet he knew everything said about him and what he did.

There are several methods of inducing the hypnotic state, but I prefer the one introduced by Sydney Flower. This method is to require the subject to open and shut the eyes between numbers as you count them over, beginning at one. The eyes will grow tired and refuse to open after a time, when you should state "You are becoming sleepy, your eyes are closing and you can't open them again," at the same time sealing them with your fingers, and that "You are sleepy, and you are now passing into a deep sleep, and will hear no sound but my voice." Meantime the gaze should be fixed on the eyes and over the ridge of the nose. When the breathing becomes heavy and the head droops, the state has been induced. An-

other method is to have the subject look steadily at some object held at an angle of about 45 degrees. This will also tire the eyes. I have what is called a cat's eye attached to a wire which I carry in a sheath, a mere little sprig which I hollowed out by pushing the wire through the pith.

I do not advise hypnotism only in critical cases. People are much prejudiced against it as yet, and magnetism in ordinary disease is fully, if not more efficient. For as I said, hypnotic suggestion is not infallible as a remedy in every particular case.

There is a fascination concerning hypnotism, that is likely to negative the efficiency of the hypnotist. No patient should be exercised in the hypnotic state, but for the one purpose—the restoration of health. No matter how many strange and absurd things you can make them do you are dividing your work. Besides people do not submit to hypnotism to be made a fool of, or for the purpose of furnishing amusement to bystanders. The healing business and the show business are wide apart, and if any healer should use hypnotism for anything else than I have indicated, I should advise that he take as subjects those who are not under treatment.

LESSON XI.

NEUROPATHY.

Wherever there is a disease, there is a disorganized condition of the nervous system. This may result from over-exercise of the whole body, over-stimulation, over-exercise of some organ of the body, over-study, or displacement from some accident to the osseous or muscular systems. All magnetic treatment has relation to the readjustment, and stimulation of disorganized or weakened nerves. We usually harmonize nerve action by bringing the nerves of our hands and fingers in physical contact with the nerves in the weakened part of the body, or with the fountain nerves which supply sustenance to that part of the body, thus transmitting stimulus from the system of the healer to the system of the patient. This was called in Bible times "healing by laying on of hands." The nerves reach to every part of the surface of the body, and with open mouths they send forth a fluid, imperceptible except to clairvoyant eyes, in every direction to an unknown distance. This may be seen by clairvoyants surrounding the body in blue or red waves at a distance of eight or nine feet from the body and is felt by sensitives, or psychometrists much farther away. It is the same sense by which animals scent game, by which a dog distinguishes the footsteps of his master from the footsteps of every other person. And it is this same sense by which we distinguish pleasure in

the presence of some persons while the presence of others may be annoying to us.

We thus see, as "through a glass darkly," something of the philosophy of magnetic healing, and why a stingy or mean person is unfit to become a healer. When the hand comes in touch with a diseased part of the body, or a part in which the nerves are weak, and with open mouths the hungry nerves lay hold upon the generous nerves of the hand and nourish themselves from the wealthy hand of the healer. In my treatments the hand always adheres to those weakened places, and the hollow of my hand unless the flesh is soft and allows it to press to it, becomes very weary by being held at a distance from the patient. In all these cases the disease is negative and you are positive —the patient is poor and the healer has wealth to spare. The nerve fluid passing from one to the other is assimilating just as food is assimilated by the stomach functions of the body sending the fibrous portions to where needed and the bone-making portions to where needed in the osseous system, etc. In the passage of the hands over the diseased part we attract and withdraw from the patient those irritant and poisonous fluids the system had not strength to eliminate.

But often there are other adjustments—mechanical adjustments, necessary to the nervous system, which should command our attention. In the early years of magnetic treatment, when the work was more inspirational, and less artificial than in later years, this was appropriately looked after. The celebrated

Dr. Newton always attended to a proper articulation of the joints and placement of the nerves, and even used water in his magnetic treatments. Dr. Dake, lately passed over, according to my recollection did much the same. As to myself, it has always been my custom, to readjust displacements as much as possible, but not generally till I had so relieved the system that I should cause as little pain as possible. But of late we have been in the habit of surrendering this phase of our treatment entirely to the osteopaths, in which, be it said to their credit, they are doing much good. I do not charge osteopaths of obtaining this phase from us. Indeed, Dr. Still and our early magnetic healers were contemporaries, and probably never heard of each other. While we can do almost everything necessary by the magnetic touch, we can do some things better by mechanical adjustment of the nerves. To illustrate, a couple of hours ago, I had a patient who had periodical times for nausea and vomiting twice in each twenty-four hours, coming a little later at each time. I reached him in time to shut off his nausea and vomiting. I possibly could have done it with just the usual method of treatment, but I knew of a quicker method, to be explained hereafter.

I will not undertake to explain all the causes and lesions of the nervous system, at this time, though I may do so in another work when I have more means at command to hire it printed. Sometimes there is a disadjustment of the spine which not only cramps the central nerve, but the branch

proceeding from it at that part of the body, and also, the sympathetic system and its branches. Chiropractic physicians accuse malformations of the spine as being the cause of a majority of the ailments among humanity. I should not advise students of this book, unless they have studied surgery to attempt to correct a mal-adjustment of this kind, but in cases of muscular contraction, where the nerves are likely to be cramped, and in the shrinkage of the muscles, in paralysis, and in fact, in all atrophied conditions, it is advisable to massage the parts, and also the nerve centres, whence muscular action is controlled. In fact muscular massage, which always includes the accompanying nerves, is seldom out of place, at any time except when the parts are too tender for such severe treatment.

LESSON XII.

NEUROPATHY, (CONTINUED.)

The principal points for massage of the nerves are mostly along the spinal column, beginning at the junction of the neck with the head and continuing the entire length of the spine. Of course one may massage any other part of the body, as the bowels, the stomach, of which I have spoken before, or the limbs. Let us therefore commence our lesson where the body commences, at the top of the spine. I believe thorough massage of the head would prevent the loss of hair, though I have

never tried it. Generally one can massage his own head, but probably it would be preferable to have it done by another party—one with strong magnetism. It is very certain that facial messeurs, prevent and even remove wrinkles and other signs of coming old age, and yet very few of them have any knowledge of the facial nerves.

Let us suppose that a person has weak eyes, granulated eye-lids, watery eyes, etc. The first thing indicated would be to place a finger of each hand just under the eyebrows, on the notch, where the supra orbital nerve passes, and hold hard against the notch a minute, more or less. This would also be the proper treatment along with other treatments of nasal catarrh, or catarrh in the head, cold in the head, insomnia, and sometimes headaches, never forgetting to supplement the massage with magnetic treatment, which always has the preference.

The next point of treatment should be the commencement of the nose, commencing at the corner of the eye. Place the thumb of each hand against the nose, where it rises from the eye, and move it upwards and downward for several seconds then move it further down, manipulating as before. This will stimulate the tear ducts and open them if closed, and, as in the other, is good for the removal of nasal catarrh, watery eyes, cold in the head.

Headaches are frequently caused from disordered nerves, and foul stomach, and will receive more benefit from other treatments about to be mentioned.

Before proceeding to the neck, let us note the effect of occipital treatment. This treatment is at the point where the spinal column seems to enter the skull, and is more magnetic than massage, as all that can be done is to push the finger as far under the skull on each side of the vertebra as possible and hold there for some time, say, a minute or even five minutes. This treatment is useful in nervous headaches, and strengthens the nerves going to the eyes and ears. Pulling on the head with one hand on each side, reaching from the spine around under each of the jaws is also beneficial in headaches, stiff necks, etc. It would be well to stand at the head of the cot, and twist the head first a little to one side, and then to the other as this is performed.

We have now reached the most important point in the whole system—the spinal column, from here branch out nerves to every part of the body controlling all the actions of all the functions of life and I care not what is the ailment, you can largely influence it from these great nerve centres. In commencing the treatment of the nerves along the spine, you will be required to have the patient lie first on one side then the other, while you stand in front of them and reach over, and with the balls of your fingers get firmly hold of the flesh, and pull it over toward you, holding it for some time meanwhile continuing the pulling process.

MANIPULATION OF THE NERVES OF THE NECK.

Put your fingers near the spine in the neck, us-

ing one hand, and hold the head with the other, then pull toward you with great force and hold for a minute more or less. Then move the hand more toward the throat, almost touching the trachea, (wind pipe) and pull again; now reach over to the other side, and pull on the side of the neck, placing your hand just behind tne trachea. Then pass to the opposite side of the couch, and have the patient turn to the other side and treat as before. These treatments should be given for twitching of the eyes, granulated eyelids, earache, deafness, cold in the head, catarrh, headache, dizziness, stiff neck, enlarged tonsils, tonsilitis, hoarseness, diptheria, asthma, phthisic, consumption, jaundice, grip, insomnia, loss of the voice, canker in the mouth, nausea, vomiting, hiccough, and all diseases of the head and throat.

Another treatment of the neck is to press with one finger on each side of the trachea, pushing down under the collar bone. It is said this will invariably cure hiccough, and it certainly is useful in nausea and vomiting and in some cases will cure headaches.

We pass down the neck, toward the shoulders, having the patient raise the hand to his forehead while treating here, so as to remove the scapula (shoulder blade) from the place of treating. Treat as in the spine of the neck. Here branch out many of the nerves controlling the motions and functions of the body; and in nearly all diseases, I treat it magnetically, and one never goes wrong to give it a thorough massage once or twice, or even three

times a week. In paralysis, epilepsy, corea (St. Vitus' dance,) rheumatism in the shoulders, heart trouble, all stomach troubles, liver troubles, and troubles before mentioned in the head and throat, rheumatic affections of the shoulders and arms it is invaluable, and next to magnetic treatment. The treatment should continue down the spine till nearly opposite the stomach, and it would be well to follow the nerve as it passes around the floating ribs to the stomach. This additional treatment is beneficial in colic, neuralgia of the stomach, constipation, billiousness, gallstones, dyspepsia, anaema, and diseases of the lower bowels.

Proceeding down toward the lumbar regions, the treatment is good for lumbago, though I never knew anything to equal magnetism, in that disease, sciatica, piles, enlargement of prostate gland, impotence and female irregularities. For any diseases of the sexual organs, however, the treatment should continue below the lumbar joints to the sacrum.

Of course there are other massage treatments. But these are the important ones reaching most of the nerves of the body.

SUPPLEMENTARY.

A CHAPTER ON VEGETARIANISM.

[NOTE.—This article is not inserted as a necessary adjunct to successful healing, but because every healer will be more healthful, and therefore more successful for being a Vegetarian. And as indicated below every healer will find diseases which are more or less aggravated by the use of flesh in their diet, and should he wish to restrict their diet to vegetables, farinacea and fruits he can more consistently do so by practicing what he preaches.]

I am now introducing a subject which by those who have not thought upon the matter will be termed a mere "fad." I shall expect but few who read it to become Vegetarians on the moment. You will think, and think, and the thing will grow on you till after a little it will grow into you.

At first you will think you cannot live without your meat. But the conviction will come to you more and more, and after awhile it will cost you no effort to abstain. We are what we think we are. If you think you must have meat you will have it—you can't get along without it. When you have thought on the matter awhile, you will see no neces-

sity for it and you will have no difficulty in abstaining from its use, and after you have been more highly spiritualized, or shall I say humanized, you will look upon a carcass with loathing.

The ignorance of the public on this subject is lamentable, as well as embarrassing to a Vegetarian, whose finer senses are continually shocked by the appearance of flesh on every table; and still worse it is offered or passed to him, as if its presence on the table was not punishment sufficient for his eccentricity. Please understand, I am not blaming any one for this. It is the custom of the world, and no one sees anything either shocking or disgusting in it. I did not myself, until my eyes had been opened, and then it was several years before I came to the loathing I have for flesh, and the horror I have for murdering animals for food. People often banter and joke me on the subject. They have no idea how serious the matter is to me and other Vegetarians, or they would not offer their playful remarks.

1.—My first objection to flesh eating is that it is morally wrong. I am aware that the ordinary flesh eater never thinks upon the ethical phase of the question. If you refuse meat when it is presented to you, he will usually inform you that meat never hurt him, or something of that nature, just as if everything must be considered from a selfish standpoint. The love of life in the lower animals is never considered, nor does the moral effect on one's character trouble his mind. There is a question among Spiritualists, whether animals live after

the demise of their bodies. I will not discuss it here. In either case I could not afford to destroy their present lives for my selfish gratification. Their present lives, for aught I know, are worth as much to them as mine is to me, and if they really have another life they are my fellow creatures in all respects except intelligence, a gift that came to man by the advantage of his two hands and flexible palate and tongue. Probably I should be ashamed to meet in another life the brute I had eaten or killed if chance should throw him across my path, on account of what he might think of me for what I had done; and I certainly would not like the reflection coming back to me that I killed that animal in earth-life. On the other hand, if there is no after life for the brute kingdom, they have a right to all of this life. I have no right to rob them of the only life they have. This is the first phase of the question that is presented to me. People often say, when flesh is refused, "Well, I don't think meat hurts me; if I did I would quit it," as if that was the only desideratum, as if we were actuated by no other than a selfish motive, as if one had never seen a poor calf going to its death, bleating piteously in the streets, or a crazy steer becoming desperate as he senses by some sort of psychometric power which seems to be a gift of some animals, that he is being driven to his death. While I believe no one should eat of anything which injures them (and I will show later that flesh eating is pernicious to both health and morals,) I have a stronger motive for eschew-

ing meat. I question my right to murder and devour animals.

In 1859, I shot off the under jaw of a squirrel which was carrying a walnut in his mouth, the ball dropping a little from his head, which I aimed at. I shall never forget the pitiful cries of that poor creature as he moved to a limb of the tree and sat on it. The next shot I killed him, after which I went home, and never since that time have I shot at a creature of any kind. Such a lesson was needed by me.

2.—My second argument is, that the structure of the jaws and teeth show that man is not a carniverous animal. His jaws move laterally, instead of perpendicularly as in the carnivora, showing that in the process of mastication nature intended he should grind his food, but flesh never should be ground. The carniverous animals always chop their food.

3.—All animals are subject to disease, and we can't always tell when an animal is in a poor state of health. Often a great many persons are taken violently sick with the same symptoms, simultaneously in a village or city. All the physicians are called out. There is one thing a physician never does—that is to confess his ignorance of the name or nature of any case he is called to diagnose and prescribe for. He can't hold his patronage and be honest with his patrons, and he knows it. He is not really to blame, since the ignorance of the public forces him to take this line of action. The fact is, the public pays a premium on hypo-

crisy and charlatanism, and an honest physician cannot succeed. He looks wise when called to the bedside of the family, nearly all of whom are sick, gives the disease a name and prescribes a placebo —that is an assumed remedy—probably bread pills, or writes a prescription of p. bark and chlo.-sodium ss gr. iij. aqua oz iv. M. teaspoonful every 30 min., and goes home to study his books, from which he derives no information. The trouble is the butcher killed a diseased beef, probably an angry steer. Anger is insanity, and insanity is always a disease. In all cases of anger the blood is poisoned, and as the blood goes to all parts of the system the entire system is poisoned and unfit for food. A mother may poison her babe by allowing it to nurse while she is in a passion of anger.

As remarked a little while ago, all animals are liable to disease and it is difficult to tell when an animal is entirely clear of disease. At least nine out of every ten hogs slaughtered for food are unhealthy, and the healthiest hogs, on account of their uncleanliness, are entirely unfit for food, or even for soapgrease. Ruminants of all kinds are healthier, and more cleanly, but how are we to be assured of their perfect health?

4.—All flesh is necessarily nasty, and unfit to eat. Every moment of the life of every living animal there is a process of elimination of excrementitious matter. This matter is on its way to the exterior of the animal, and the moment the blood ceases to circulate that matter is arrested in its movement to the surface. This matter is of a

mucous nature, the same as one spits up from the lungs, or rubs from beneath the surface of the skin when bathing. Having served its purpose as living tissue, it died and was being moved to the surface to be dumped overboard as it could not be retained within the system without danger to health. But this cadaver, thus arrested in its deportation, is served to us in our "juicy steaks." How anyone can in the contemplation of this fact ever eat another piece of meat is more than I can comprehend.

5.—The greatest rheumatic producer in the world is flesh. I do not say that Vegetarianism will render us altogether immune from rheumatism, for cattle sometimes have rheumatism, but I do say that flesh feeds rheumatism, and not only rheumatism, but also many other diseases. You know that a popular reason given for rheumatism is that there is too large a quantity of uric acid in the blood, and the common idea is that the kidneys are not doing their duty, and medicines are given to make them do their work. Now nature has only made provision for the conversion of about four grains of uric acid into urea a day, and thus pass it off through the kidneys, and if more than that amount of acid finds its way into the human system, there is little provision for its elimination. What is to be done? Well, it is carried toward the extremities in a desperate effort to eliminate it through the hands and feet, and is lodged in its way on the joints or in the muscles. Sometimes it is rheumatism, sometimes the various other dis-

eases, headaches, neuralgia, and weakening of the functions of life. In every pound of meat we eat, there are about fourteen grains of uric acid, unoxiginized and on its way toward the secretory organs. It accumulates during the life of the animal, and much more rapidly for the first few hours after its death. Nobody eats a pound of meat a day. If they did they would take into their system ten grains more than the average system is enabled to eliminate. Even if you eat one ounce of meat a day, you have imposed on nature one extra fourth of a day's work. This consideration, alone, is all the argument necessary for Vegetarianism.

6.—Now we come to a very strong objection to flesh eating. It is a psychological objection. I do not believe people are assimilated by what they eat; if I did I should certainly favor putting some of our trust magnates on a pork diet till they became as good as the hog they eat; nor can persons always assimilate what they eat. But the meat people eat must naturally have a malignant effect upon the more sensitive of our people. We are all conversant with the fact that a psychometrist will take up a fragment of a rock, and if a murder had been committed near the locality where the rock is found will get from the vibration around it, a history of the tragedy. A piece of wood from the gallows where a man had been hung was once displayed at a campmeeting where I was, but none of the mediums present could endure to retain it in their hands. But here is a calf hauled in a wagon trembling in every joint and

bleating piteously as it somehow senses that it is about to be slaughtered to satisfy the depraved appetites of humanity. It is taken to the slaughter-house and smells the blood of other victims that had preceded it, and the sharp knife is placed to its throat, and the meat is divided among the customers and every sensitive in the village assists in eating it. Is it any wonder that we have so many nervous diseases in the country, and that a greater proportion of them are in our towns and cities? Isn't it a wonder that the lists of our insane are not augmented from the circumstances of eating murdered creatures?

7.—It is well known that the killing of animals blunts all the higher senses and finer feelings. Butchers are from the nature of their business coarse people. A lawyer in defense of a murder trial can object a butcher off the jury merely because he is a butcher. If butchering makes a man less sympathetic, and unfits him for dispassionate weighing of evidence in cases where the life of a prisoner is at stake, should we indulge a habit that makes such a business necessary? It may have been a coincidence that two sausage-makers in Chicago boiled their wives to pieces, but as each individual's character is shaped somewhat by his occupation, we should expect to find a greater percentage of murderers among animal slayers than any other class. In this estimate, to be fair, we should include wanton murderers of innocent animals and birds.

8.—But the worst effect is that which it has

upon the mothers of our country. A majority of the mothers of this country are the cooks in their respective families, and are required to cut up the meat in sections convenient for cooking, to dress and sometimes even kill fowls. Even though these mothers are not in process of maternity they may be throwing this condition on the next conception. The result may be a murderer is brought into the world.

At the age of 14 years Jesse Pomeroy murdered several of his playmates in the South Boston bottoms, cutting them to pieces and mutilating them in numerous ways. It was eventually discovered that he was the murderer, and he was sentenced at that young age to hang. The interest I took in the matter of commutation of his sentence resulted in an acquaintance with his mother, who was a highly esteemed and well respected lady of that city. But how came this boy, this son of kindhearted parents to be a wanton murderer? He was made so by the conditions surrounding his mother previous to his birth. Mr. Pomeroy, the father of the boy, was a grocer in that part of Boston, where he lived, and as is customary in that city among grocers, sold meat. Occasionally when out of his store making deliveries of goods, Mrs. Pomeroy would be required to attend on customers, and one of her duties would be to cut off steaks for those requiring them. Under these conditions the boy was born, and that psychological mark, for which all meat-eating customers of Mr. Pomeroy were innocently responsible, was

placed upon him, and the State of Massachusetts is now punishing him for what the gastronomic habits of the people have made him.

Even our darling daughters are required to cut up meat, and often even sent to the butcher shop, where they see the butcher take from the hooks a part of an animal and cut from it the meat required. It may be many years after when in the most fatal time possible the whole matter may be spread out and possibly exaggerated in a dream. The fatal work is done, the expected child has been marked for a murderer. I am led to this from the fact that I used to kill or assist in killing animals for family use. For years afterward and until I reformed my diet, I occasionally had dreams of killing a mutton or a beef, which in my dreams as I was dressing it became metamorphosed into a human which I was dressing with the purpose of eating it. Having had such dreams myself, I assume that others are likely to have the same kind, and among these may be some mothers whose dreams may be opportune for very bad results.

These are some of my strong objections to flesh diet. I have other arguments, but in the light of what has been presented I deem them unnecessary. Of all the people in the world I believe Spiritualists should be the first in dietetic reform.